तर्कसंग्रह टीका

No. 8

place. And to ensure I was ... every way as striking as she was, *she lent me all her jewellery.* I could not take the responsibility of travelling with so much jewellery which was not my own — so I only accepted the loan of the earrings. But it was a measure of the greatness of her heart.

Much later at a felicitation programme, the organisers had arranged for Kishori Amonkar to sing in Kesarbai's honour. She refused — she had her own student and I alone could perform at a felicitation arranged in her honour, she insisted. And when the NCPA instituted a scholarship in her name, she insisted that I be the first recipient. Such instances made me very proud to be Kesarbai's student.

Dhondutai Kulkarni: disciple of Kesarbai Kerkar and recipient of the Sangeet Natak Academi Award, 1990

also sit behind you, on stage." I held my breath. It was a great moment — an impossible one. Kesarbai was known for her unpredictability, her lightning moods. But to my relief, she agreed. I sat behind her on stage. Even sang a few lines. It was my acid test. Kesarbai was testing me to see how I'd stand up to her — whether my training would let me sing with her or not.

Later I learnt that Kesarbai had had her eye on me for some time. My training started soon after. I drank eagerly from the knowledge she shared with me.

But there was always more to learn. She was demanding and stern — but kind at heart. I was her ideal student. I made sure of that.

Yet, there was a time when I dared to oppose her. She had this habit of provoking me — she would make derogatory remarks about my singing sometimes, when I did not meet her standards. She'd say your guru taught you wrong — or something like that. Time and again she'd lash out at them, casting aspersions on their proficiency. One day I had had enough. I could take no more.

I went home that day deciding not to go back to Kesarbai.

Of course she must have been surprised. When a student, who has landed on her doorstep day after day at the dot of five, suddenly doesn't turn up for days on end, any teacher is bound to wonder. Kesarbai waited for a week, and on the eighth day she sent a message that I should meet her. I knew this would be the end of our relationship — but I went.

I explained to her what had upset me — my gurus were my gurus — they may not be perfect by her standards but ...

cating herself to nurturing ... back to health, the cr... it all was that she wa... subjected to such ... treatment, reducing ... unproductive perso... prit has unwitting... scores of sick peopl... ing touch.

V.S

A PLACE FOR SANSKRIT

Of all th... pressed by em... sonalities in 'No St... land' (August ... Naqvi's suggestion ... Sanskrit, which h... basis of a common ...

THE BEAUTY MYTH

By Naomi Wolf

WHEN a woman opens her eyes in the morning, she offers up something like a prayer over the scales. Chanting is assigned in hypnotic *mantras:* she chews her food 32 times, she drinks 10 glasses of water a day, she puts her fork down between bites. The *mantra* of *mantras* is her constant calculation, throughout the day, of the calories taken in and expended. The calorie chant, a low hum, is so habitual to many women's minds that the Hare Krishna practice of chanting seven hours a day would be child's play.

The weight cult teaches ... perienced by the dieter is "love-bombing" — the barrage of approval from everyone around her if she "gets with the programme". The threat implicit in love-bombing is that it will be withheld. Cults reward submissiveness with love. But winning love grows harder and harder, and the behaviour required is always more submissive.

At a certain point inside the cult of "beauty", dieting be...

entered the workforce and were caught up in the women's movement, the nature of what women would desire became a serious issue and a serious threat. The women's movement took apart the "romance". "science" and "adventure" of home-making and suburban family life. The cloying domestic fiction of "togetherness" lost its meaning, and middle-class women walked out of their front doors in masses. So the fictions simply transformed ...

hormones, so low fat reserves are linked with weak oestrogens and low levels of all the other important sex hormones as well as with inactive ovaries. Rose E Frisch, in *Scientific American*, refers to the fatness of Stone Age fertility figures, saying that "this historical linking of fatness and fertility actually makes biological sense" since fat regulates reproduction. Underweight women double their risk of lower-birthweight babies.

The ideology of semi-starva...

think beyond the ... driven, with th... back to the fe... yoke of econom... — fixation ... sustenance and sa...

Anorexia work... dominated institu... cessing women ... womaned, into p... to power. It is "t... to women of all ... from elitist scho... sities, because ... women are getti... authority. Th... emblematic of ... checkmates po... woman's life ... thousands of ... young women ...

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गन्धवत्त्वं [illegible] पार्थिवशरीरं घ्राणमिन्द्रियं
पार्थिवेन्द्रियं घ्राणं विषयः पार्थिवविषयः
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सिन्नैवं समधिकः उवप्यद्यतां सं
विन्नैव सवयवेष पराभागस्पद
तेष यगपस्नूकेपातुर्वद्युतिरिति
विद्वः स्पाकवतिन्नैषयार्यिकः
सतात्ववपात्रिवपराभागस्पकुपा
सिकनविहमिहतः ॥ सत्रुहल
लाभविहतः विहगतमिति पर
भागगताभिहतः चविहगतमि
ति हुस्कासिविधुमिहतः उप
सिस्तृथयभक्तुं सहवं सतक्त
तद्वसहवतं तक्कृतवं सहक
वहयेलाकेषुः उमत्वव स
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मध्ये नवच्छदौषधिः [illegible]

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भुकर्मसंयोगः द्वितीयेन्तु भुकर्म
योगाद्भाव भनुकर्मसंयोगः षष्ठ पृष्ठ
तिः संयोगः स्वानुत्तरवमभाग
विकल्पन्तु मस्यार्थत्तिवं विक
गैलक्षयति संयोगति कलाप्रव
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वत्तिस्थितिव्यतय संयोगविन
मक्लृप्ति विकल्पे पिकस्य विक
णस्याद्भु सुहे न्तुभनुकविकगः
द्वितीयेकाय भनुकविकगः ५
गद्भुपरत्वये लक्ष्मभाग ॥
भायन्ति परस्परप्रकार्यं
३ ली परत्वं मयाप्रत्यकप्रकार्यं ॥
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साध्याधिकरणत्वं यथा तत्र संयोगः प

एव तत्र तु पृथ्वी पक्षे तु पक्षे तत्र

ति तत्कारणत्वं निमित्तकारणत्वं यथा तु

संयोगादिकं पक्षे तु समवायि [illegible] कारण

त्वं मतं यथा आत्मत्वं समवायिकारणत्वं

॥ हेतुः लक्षणं आह भवति कारणं

विशिष्टपरामर्शजन्य गुणत्वं तु परा

वर्ति विशिष्टपरामर्शजन्य सम्बन्धजन्यं

बुद्धिरिति एतादृशी [illegible] सम्बन्धाद

न्यत्वं सम्बन्धलक्षणं निवृत्तेः इ

न्यत्वं लक्षणं [illegible] हेतुः लक्षणं

हि विशिष्टम् इति प्रकृते हेतुः लक्षणं

आह संस्कार इति स्वभावतः संस्कारः

संस्कारत्वं विशिष्टपरामर्शजन्य वृत्तमि

३ ती संस्कारत्वं विशिष्टपरामर्शजन्य [illegible] विशि

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सिद्धं नियतपूर्ववर्तित्वं कारणत्वं कार्य
त्वं च प्रागभावप्रतियोगित्वमिति कारणं त्रिविध
मेव कारणमिति समवायिकारणम
न यत्समवेतमिति यस्मिन्समवेत
तन्तवः पटसमवायिकारणं तन्तवः पटस्य
कार्ये तन्तुसमवेतत्वादिति तन्तुसंयोगेन
इति कार्ये पटे समवायिकारणे तन्तौ
समवेतत्वात् तन्तुसंयोगः पटस्यास
मवायिकारणमिति तन्तवः कारणं न
कार्यैकार्थसमवायादिति तन्तुरूपमिति का
रणे पटे समवायिकारणे तन्तौ समवे
तत्वात् तन्तुरूपं पटस्यासमवायिकारणं
मितिः निमित्तकारणं तु यत्
5 टी उभयभिन्नं असमवायिभिन्नं च
०५ कारणमितिः कारणत्वं स्वरूपम

न्ति उच्यत इति॥ तत्र प्रत्यक्ष
ज्ञानकरणं प्रत्यक्षं इन्द्रियार्थस
न्निकर्षजं ज्ञानं प्रत्यक्षं। तद्द्विविधं
निर्विकल्पकं सविकल्पकं चेति
तत्र निष्प्रकारकं ज्ञानं निर्विकल्पकं
सप्रकारकं ज्ञानं सविकल्पकं यथा
डित्थोऽयं ब्राह्मणोऽयं श्यामोऽयमिति प्र
त्यक्षज्ञानहेतुरिन्द्रियार्थसन्नि
कर्षः षड्विधः संयोगः संयुक्तस
मवायः संयुक्तसमवेतसमवायः
समवायः समवेतसमवायः वि
शेषणविशेष्यभावश्चेति चक्षुषा
घटप्रत्यक्षजनने संयोगः सन्निकर्षः
घटरूपप्रत्यक्षजनने संयुक्तसमवायः

𑆔𑇀𑆫𑆳𑆟𑆼𑆤𑇀𑆢𑇀𑆫𑆴𑆪𑆁 𑆓𑆤𑇀𑆣𑆑𑆁 𑆠𑆠𑇀𑆑𑆳𑆫𑆟𑆩𑆴
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॥ उक्तमेव गोचरेति विनिश्च[illegible]
त्वं विशेष॥ ज्ञान[illegible] विनिश्च[illegible]
[illegible] [illegible]ति ज्ञान[illegible] उत्प[illegible]
[illegible]॥ [illegible] विशेष॥ ज्ञान[illegible]पि स
विकल्पकत्वं [illegible] [illegible]गात्] निर्वि
कल्पकमिति: सविकल्पकं लक्षयति
सप्रकारकमिति नाम[illegible] विशेष
॥ विशेष्य[illegible] ज्ञानमित्यर्थः
सविकल्पक[illegible] यद्यपि इन्द्रिया
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[illegible] संयोग सविकल्प: उत्प
न्न: इन्द्रिय[illegible] संयुक्त[illegible] इन्द्रिय
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त्तमितिकरणेनैवभावं पराम
र्शयन्नुक्तमर्थमिति : श्रुतिवि
सिद्धपक्षमन्तरेणोक्तं पराभव :
यथावज्जिज्ञासुः ब्रह्मणश्च पर
तत्त्वमिति उक्तं पराभव : तदुक्तं
परब्रह्मभाविति ब्रह्मभावमि
तः यद्ब्रह्मसूत्रवाक्यमिति म
न्दमध्यविद्यमेत्यंभि : इत्यत्र
परब्रह्मविधिर्वैति पक्षमन्तरेण यत्र
भावं विधित्वं यस्य पराक्रम श्रु
त्रे भावमितिश्रुतेः तदनन्तरं यद
मवतिष्ठेतद्वचनं यद्ब्रह्मसूत्रव
ज्जितिति मन्त्रमात्रेणेति पर्जीव

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𑆢𑆓𑇀𑆲𑆬𑆵 𑆪𑆢𑇀𑆳𑆶𑆢𑆶𑆤
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इष्टीति इष्टिविषयकं प्रकरण
मित्युक्तं समयाभवतिष्ठते: प्रा
मत्रस्तोतीयमन्त्रयाति । यचेति
यच्चमिति स्तोतीयति उक्तरमि
ति प्रयाभन्नप्रभृसिद्धः इष्टेः
लक्षणमाह । यदुक्तं तदिष्टि
लक्षणः मान्त्रदवियम तदिति
गुणं मान्त्रदं मयाभाति [illegible]
नियमः तदुक्तं मयाति [illegible]
इष्टान्तर श्रुतिचोदितं समा
तिकालं इष्टि सिद्धः यथाप्रकृ
तमुपमाह इष्टेति श्रुतिरसि
तिम्नयाति स्वयंभवति कुचेमन्त्रा
नेति तत्पाक्रियवलेखलापक्रमे
मतः मत्रस्तमन्त्रतपिनीके

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केवलपाशः सत्त्वभावस्य पशुपतिं दर्शति

तस्मादिति लिङ्गविकल्पेत लिङ्गमि

ति सत्त्वय इति रिकिं लवायति सत

येति तत्त्वभाष्ये: इत्ति रित्त्वय इत्ति

तस्यवये: इत्ति: इति रेक इत्ति: के

वलत्वयिते लक्ष्माण सत्त्वयति के

वलत्वयि भाष्ये केवलत्वयी सत्त्व

स्य स्तियोगिन्द्रं केवलत्वयवं तस्त

भूमा विषयत्वं भवपल्लिपेयत्वं स

भवराश्रीति इति रेक स्य: इति शक्ति

तस्य न्याति पायिपीति तत्तत्त्व

तः भूमिद्वेवा तत्त्वा गुहे यत्र भिन्न भ

इन्द्रभद्र सत्त्वयिद्वं तमव तमाण

तत्र द्विजीय भाष्ये त्वतत्त्वा केवल

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गतिर्निसर्वाज्ञानमयं समस्तप्रकाशात्मकः
उपादि कश्चिन्नयमानस्य ज्ञानमयत्वम् । तत्र स्थित
रूपं कथमुपास्त्यम् । तेन सर्वसे नाम इति सूक्ष्मं वा
गतेर्वाक्यार्थं भवेत् । तत्र तस्य तेन सर्वं पि यं प
इति तत्र तत्त्वं सर्वं नाम यमात्मवाक्यं इति उपमि
तिमद्वृत्तं उद्भावं प्रमाणं समः प्रमाण
यथा नयतः वाक्यं पदमध्यः यथा नाम
नयति सात्त्विकं प्रमाणपदयमतोऽपि च
[illegible] इति निरूपमहेतुमात्रः ॥१॥
उपमानं लक्षयति उपमिमीते इति समंलक्ष
यति प्रमिति वाक्यं लक्षयति वाक्येति पर
लक्ष्यभाव सामान्यमिति प्रत्यक्षादेरत्र
लक्षणलक्षणः संबन्धः साक्षात् भावप
दार्थमिति भीमांसकः तत्त्विर भाव
भाव प्रमाणमिति निश्चितं भीमांसा भाव
भीमांसामिति सहेतुकमात्रः तत्पद

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तथाहि कश्चिद्गवयशब्दार्थमजानन्। कुतश्चिदा

रण्यकपुरुषात् गोसदृशो गवय इति श्रुत्वा वनं

गतो वाक्यार्थं स्मरन्। तदनन्तरं गोसदृशं पिण्डं प

श्यति तदनन्तरं असौ गवयशब्दवाच्य इत्युपमि

तिरुत्पद्यते [illegible]

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उपमानं लक्षयति उपमितीति [illegible]

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तत्र समवायस्य च सिद्धिरप्रतियोगितत्कैश्चिदा
च: यथा घटः पटो न च विद्धि ॥ ८ ॥ ८
समवायसिद्धिलक्षणमाह यद्येतिति नी
लेघटः तति विशिष्टप्रतीति: विशेषण
विशेष्यसम्बन्धविषया विशिष्टप्रत्ययत्वा
द्दण्डीति प्रत्ययवदिति सम्भावेन मये
गामीनां सम्बन्धस्तु समवायसिद्धिः समवाय
वायवयविनावित इह समवायिकारणम
वयवः घट इह अवयवि प्रमाणं लव
यति समानिति तकसपवतिह
ञ्चिवान्नाय मानुति घटोऽवयवितिह
ञ्चिवान्नाय समानिति कृतियेति
समवायिकारणत्वात्: कृतियेति एन
क: तवितद्गीति प्रतत्प्रदेश: प्रमाणव:
३ ली सम्भलकयति मानिति घटमवतिह
३० ञ्चिवान्नाय समातुति तकमायवतिह

शिवारणस्य मासिरिति क्षत्रियोगिलग्न:
क्षत्रियोगि भगवान्यि धीति: सन्ततवकर
तु: सर्व: पद्वत्राठवंलवयति ऐकालिक
तुति पर्येश्राठवंतिहाशिवारणस्य संमना
वस्थितुति सर्वखमाठवयेगतिहाशिवार
णस्य ऐकालिकतुति पर्येश्राठवंलवयति
तुम्रेति क्षत्रियोगितावस्थ्रमक तुरीयसं
मनठमस्मक क्षत्रियोगिकयोरहत्राठयोर्हेश्र
ठवये:वजन्द केवलमेवमन्त्रठवगामन्त्रठ
वतुति स्वीह विशिष्टमठव: एकमेवपि
ठयंनाभीति क्षीह द्विद्वयाभिचाठ
व: मेयगभमुठेन पाटवति भगवायम
मुठेव पाटठव: उतत्र पाटठवत्र प
टहवाभिन्नक्षत्रियोगिकभगाशाठवस्त्राति
रिति: एवमेवेश्राठवेपि पाटद्ववाभिन्न: प
टेनाभीतिहाकाल ठ्दवभिन्नाशवेनाभी

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